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Hebrew race, these ideas continually expanding unto the realization of the Divine purpose. So far as this prophecy had to do with the kingdom of God, it grew from nationalism in religion to universality on the one hand and individualism on the other. As regards its form, it was determined by the personal peculiarities of the prophets, and the historical circumstances of the time. These gave rise to a variety of separate representations which the several prophets never expected to see united into one person. (d) The *import* of Messianic prophecy must be determined by the grammatico-historical interpretation. We have no right to argue from the New Testament fulfilment to the Old Testament meaning. This meaning is one and once for all. Studying in detail the passages, it is found that Gen. 3: 15; 9: 26, 27; 12: 1-3; 49: 10; Num. 24: 17-19; Deut. 18: 18; Pss. 2: 22; 45; 110 have no direct reference to a future Messiah. In Isa. 9: 2-7 occurs the first Messianic prophecy in the true sense of the term. An examination of the prophetic passages shows that each refers originally either to an *ideal* person who was expected in the future, or to a *real* person who was living at or near the time of its delivery. There is no passage in the Old Testament that refers directly and predictively to Jesus Christ. (e) The *application* of Old Testament Messianic prophecy by the New Testament writers shows that their fundamental principle was the moral profitableness of all God-inspired truth. Thus is reconciled the literal import of the Hebrew writings with the special application made in the New Testament. (f) As to *fulfilment*, with the old ideas of prophecy and fulfilment, the orthodox theologian has labored to show that prophecy has been literally fulfilled, and the rationalist to show that it has not. But literal fulfilment could take place only in unconditional prophecies, while it was impossible in the case of conditional, ideal or indefinite ones. Fulfilment in the New Testament sense is forcible and legitimate *application*. The truths of prophecy find in Christ their realization. (g) The *spirit* of Messianic prophecy is not prediction but testimony, and this is what Old Testament prophecy does in relation to Jesus, not predicting but testifying to Him.

This view of prophecy, called by the author "the Ethical Theory of Messianic Prophecy," presented in this elaborate article, contains many striking and convincing remarks. Its tone is not the most sympathetic, and must irritate the adherent of traditional views who will find some weak spots in the argument. But it emphasizes many important facts which are too often overlooked and represents the general position of progressive scholars of the present day. Whether that position will stand remains to be seen.

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**The Proximate Causes of the Crucifixion.\***—From the time of the scene at Cæsarea Philippi Jesus announced that He would as Messiah disappoint the expectations of the chief men and thus come to suffer a violent death. All the Gospels tell us that the determination to slay Him was agreed upon. Their purpose took the form of putting Him to death secretly. This secret assassination would have failed to accomplish the ends which Jesus desired his own death to accomplish. He therefore took occasion to force the Pharisees to do their work openly and condemn and kill Him by a public trial and crucifixion. The steps by which He brought this to pass are clearly indicated in the Gospel of John. The eleventh chapter marks the starting point. Jesus waited beyond Jordan until Lazarus had died. Then He went and called him back to life in the presence of many witnesses, thus rousing the enthusiasm of his followers. But, in order that the enthusiasm might spread to wider circles,

\* By Thomas Hill, D. D., in *The Andover Review*, March 1891. Pp. 241-251.

and the more crowded days of passover week arrive, He retired a short time to Ephraim. He returned to Bethany and allowed the Supper to be given to himself and Lazarus in order to revive and increase the interest. Then He made the arrangement to borrow the ass's colt and rode into town the next morning, because he knew that he would make the enthusiasm break out into a public recognition of Him as the King of Israel, and thus force the chief men through fear of the mob to give up the plan of the dagger, and through fear of a charge of treason, if they did not move against Him, to send Him to Pilate. The latter though he knew Christ to be innocent was himself constrained, through the same fear of treason, to crucify Him. Thus Jesus by his own deliberate action attained the cross. There He made a great Messianic declaration by quoting the first words, equivalent to the title, of the 22d Psalm. There His death was made manifest and His resurrection thereby proved a real fact. Thus publicly He was made sin for us. All these things hang upon the manner of His death, the crucifixion. Such a chain of events leading up to the Cross is detailed in the Fourth Gospel alone and is a strong argument for its apostolic origin.

A beautifully wrought out presentation of an interesting phase in the life of Our Lord.